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Miami Holocaust Memorial

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members.

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PHOTOGRAPHY BY
HENRY KRAMARZ



THE PRESIDENT'S MESSAGE

by MOE WEINSCHEL

Dear Member,

In this issue you will find a flyer for the 18th A.I.N.A. Study Tour which will coincide with the Jerusalem International Numismatic Convention at the famous Binyanay Ha'ooma. All the details are in the flyer and I am sure that we will enjoy, again, one of our famous tours. If you have any questions, please do not hesitate to call me or the A.J.S. Travel Consultants.

The Morris Bram Memorial medal will be ready for shipment soon. Paid up members will each receive a bronze medal. The silver and gold will be offered at a special price to those who wish to extend their collections.

The May Convention was a remarkable success. We had a record attendance, and the three auctions were well received and attended. We did not forget our great Young Numismatists, who, led by Larry Gentile, Sr. had a Saturday session, although the convention closed Friday. They too had record attendance.

Our Fall Convention is set for Sept. 5, 6, 7, & 8, 1990. We will have our usual full convention set up with exhibits, auctions, meetings etc. Watch the back pages of The Shekel.

Congratulations to INS of LA for winning the "Best Club Bulletin" award again. Donna Sims is doing a great job with the Club Bulletin in each Shekel issue. However, she is limited if the clubs do not send her their notices. We have inquiries from time to time from A.I.N.A. members as to when and where clubs meet. They are referred to the appropriate Club Secretary. We are not up to date on every club. Please send updated information to Donna, as to new officers, addresses, date, time and place of meeting.

Don't forget to send in your ballots for "THE MOST BEAUTIFUL COIN OF ISRAEL" The results will be announced at the ANA Convention in Seattle this August. Following that, the ballots will be placed in a drum for the prize drawing. Read your ballot sheet for details.

Shalom!

Hof

Varieties of the 1840 Acre Siege Medal

by Peter S. Horvitz

I have recently discovered that there exist two quite distinctive varieties of the 1840 Acre siege medal (Haffner AM-1). For the historical background of this medal see my article "The Farhi Brothers and the Sieges of Acre" in the March-April, 1986 issue of *The Shekel*.

Variety A is distinguishable on the obverse because the date is well centered, with the Arabic 1 of the date (the left-most digit of the four just below the fortress) directly above the Arabic "q" of the inscription (an easy letter to spot because of the two dots above it.) The reverse is distinguishable by examining the ends of the branches of the wreath below the knot. On this type there are four shoots coming off, two on each stem, one pointing up and one pointing down. This is the type illustrated in Sylvia Haffner's *Judaic Tokens and Medals* (New York, 1978) p. 7.

Variety B is distinguishable on the obverse because the date is pushed far to the right of the center of the design, well to the right of the Arabic "q" of the inscription. On the reverse of this type there are only two shoots coming off each stem, both pointing down. This was the type that illustrated the article "The Bombardment of Akko [Acre] of 1840" by Elimelech Semmelmann on p. 11 of Vol. 5, issue 1 of *The Shekel*.

These two varieties were observed from examining only four specimens. Obviously other varieties of this very historically important medal

may exist. As far as I've been able to determine, however, the different varieties of this medal have, so far, gone unnoted.



Jews Found Favor with Lincoln

by Rabbi Bernard S. Raskas

Abraham Lincoln's relationship with the Jews is a little known but fascinating part of American Jewish history. It is a story well worth retelling.

Abraham Jonas was an English Jew who kept a store in Williamstown, Ky., near Lincoln's birthplace. He became a close political and personal friend of Lincoln and was a staunch political supporter during Lincoln's heartbreaking defeat by Stephen Douglas in his run for the U.S. Senate seat from Illinois.

Others deserted Lincoln after that loss, but not Jonas, who later became one of two men to first propose Lincoln for president of the United States.

After Lincoln's election, Jonas learned of a plot by prominent Southerners to assassinate the president. Jonas pleaded with Lincoln to take precautions for "your personal safety and the preservation of our national security".

Lincoln heeded his advice and arrived in Washington under secret guard in the middle of the night. He thereby averted a planned attack on his train in Baltimore.

During his presidency, several events are recorded of Lincoln's direct intervention on behalf of Jews.

The first occurred during the Civil War, when Rabbi Ferdinand Sarner was proposed for a chaplaincy post. A few fundamentalist Protestant clergy protested the appointment, pointing out that by statute, military chaplains had to be of "Christian

faith".

The Jewish community was angered, and a struggle began. The matter came to the attention of Lincoln, who immediately went to work to change the law.

Eventually, Congress did revise the law, and Lincoln appointed Sarner the first Jewish chaplain. It was largely due to Lincoln that rabbis have been recognized as military chaplains.

An even more significant anti-Semitic incident was the infamous Order No. 11 of General Ulysses S. Grant, expelling Jews from the area under his command.

In Paducah, Ky., the 30 Jewish families were terror-stricken. Respected and established, with members in the Union Army, the Jewish community was shocked and numbed.

However, one Jew, Cesar Kaskel, was outraged and determined to right the wrong. Through sustained effort, he obtained a meeting with Lincoln, who knew nothing about Order No. 11. When Kaskel met Lincoln, the following conversation is reported to have taken place:

Lincoln: And so the children of Israel were driven from the happy land of Canaan?

Kaskel: Yes, and that is why we have come unto Father Abraham's bosom, asking protection.

Lincoln: And this protection they shall have at once.

Lincoln immediately wrote a personal note and had the unfortunate law canceled at once.

During the Civil War, there was

Memphis, Tennessee, HQRS. 18TH A. C., DEPT. OF THE TENN.,
No. 11. Holly Springs, December 17, 1862.

The Jews, as a class violating every regulation of trade established and subsisting by the Treasury Department and also department orders, are hereby expelled from the department within twenty-four hours from the receipt of this order.

Commanders will see that all of this class of people be furnished with passes required to leave, and any one returning after such notification will be arrested and held in confinement until an opportunity occurs for sending them out as prisoners, unless furnished with permit to re-enter.

They will be given three days to visit headquarters for the purpose of making personal application for trade permits.

Yours in service,
Major of Maj. Gen. U. S. Grant:

JNO. A. RAWLINS,
Assistant Adjutant-General.

The text of the anti-Semitic General Order, No. 11.

To His Excellency United Order, B'nai B'rith, Maccabees
Abraham Lincoln, St. Louis, Jan 5, 1863.
President U.S.

Sir

An Order, Expelling and ostracising all Jews,
as a class.

In the name of the thousands of our Brethren
and our children who have died and are now willingly
sacrificing their lives and fortunes for the Union and the
suppression of this rebellion.

In the name of religious liberty, of justice and
humanity - we enter our solemn protest
against this Order, and ask of you - the De-
fender & Protector of the Constitution - to
annull that Order and to protect the liberties
even of your humblest constituents.

• Morris Hoffman, Henry Kastner
S. J. S. President

80593

B'nai B'rith in St. Louis protested to Lincoln against Grant's Order No. 11.

an occasion when Lincoln spared the life of a Jewish soldier at 2 a.m.

Aaron Pareira's father was dying, and Aaron's mother asked him to come home to see his father and to recite Kaddish at the graveside. Pareira applied for a brief furlough but was denied. Nevertheless, the soldier's love for his parents led him to go home despite the refusal.

For his action, Pareira was arrested, tried and condemned to death. Simon Wolf, a leader of the Baltimore Jewish community, succeeded in arranging a meeting with Lincoln about the matter.

Because Lincoln was so busy, he could see Wolf only at 2 a.m. When Lincoln heard the whole story, he acted in his typical compassionate manner, granting the soldier a pardon. Pareira returned to the Army and fought heroically. He was later killed in the battle of Cold Harbor.

During the presidential campaign of 1860, Abraham Kohn, president of Congregation Kehilat Anshe Maariv in Chicago, met Lincoln and became a close friend of the president. Kohn also became consumed with the idea that Lincoln was destined to be the Moses who would free the slaves and save the country.

Being a devout Jew and a great admirer of Lincoln, he expressed his feelings through a personal gift he gave Lincoln as the President-elect was about to leave for Washington.

It was a picture of an American flag that Kohn had painted in color. Around the perimeter of the flag, he carefully inscribed in Hebrew a passage taken from Joshua 1:4-9, the last verse being, "Have I not commanded you? Be not afraid,

neither be dismayed; for the Lord your God is with you wherever you go."

Lincoln placed the flag in the Executive Mansion, as testified to in a letter by John Hay, the president's private secretary.

While Lincoln served in the presidency, he had a relationship with Isachar Zacharie, a British-born Jewish physician and chiropodist who treated most of the Cabinet members and enjoyed Lincoln's confidence.

On one occasion, Lincoln sent Zacharie to meet with Judah Benjamin, a fellow Jew who was secretary of state for the Confederacy, and with several other influential Confederate leaders. The purpose was to negotiate a way to end the war.

A plan was developed and then presented to the Cabinet members, but they rejected it.

Zacharie's name also appeared in another context. Henry Wentworth Monk lived in Palestine during the 1850s and worked as a laborer in several villages. He became convinced that the Jews should be able to reclaim Palestine as a Jewish homeland.

Monk was determined to persuade the statesmen of Europe and America "of the rightness of restoring the Hebrews to Zion".

Monk eventually succeeded in obtaining an interview with Lincoln, and, after he presented his case, Lincoln replied, "Ah, that is a noble dream, Mr. Monk. I myself have a considerable regard for the Jews. Fact of the Matter is that my chiropodist and friend, Dr. Zacharie, has put me on my feet so many times that I would be very pleased to put his fellow Jews on

their feet again."

Abraham Lincoln has always attracted the admiration and interest of Jews. Perhaps it was because of his constant use of references from the Hebrew Bible. His speeches and writings had a biblical, cadenced beat, a rise and fall in tone like the Psalms. His impassioned work for freedom and justice had the ring of the prophets.

Rabbi Isaac Wise, leader of Reform Judaism, delivered a stirring eulogy in the synagogue four days after Lincoln's assassination. Dr. Bernard Revel, an early leader of Orthodox Judaism and president of Rabbi Isaac Elchanan Theological Seminary and Yeshiva College, delivered an address in 1909 titled, "Lincoln and the Jewish Spirit".

The 100th anniversary of Lincoln's Birthday was in 1908. This was the occasion for the striking of many medals. Victor D. Brenner, a young Lithuanian Jewish immigrant medallic engraver, designed a plaque for this event. President Theodore Roosevelt was so impressed with this plaque, that he awarded Victor D. Brenner the commission to incorporate his design for the United States cent. In 1909 the new cents were issued. There was no fault with the design. The problem was that Brenner placed his three initials in the prominent position on the reverse of the coin. The furor was of such magnitude that Brenner agreed to have his initials removed from the coin all together. From 1909 till 1917 the cents were issued without recognition of the engraver. Finally in 1918 the initials were restored, but in a much less conspicuous location below the shoulder of Lincoln.



Abraham Lincoln Plaque, 1907;
foundry cast bronze. By Victor D. Brenner,
Lincoln half-length frock coat bust right.



Location of
designer's
initials V.D.B.
on 1909 only.



Designer's initials restored
starting 1918.

Abraham Lincoln had a special relationship with Jews and Judaism. Perhaps the reason for this can be found in the fact that his given name was that of the first Jewish patriarch, of whom it was written, "Whoever is merciful is certainly of the children of Abraham". (Baytza 32b)

Nerva's Greatest Commemorative Coin

by Edward Janis

Recently, a remarkable paper was prepared by Martin Goodman on NERVA AND THE FISCUS JUDAICUS. Dr. Goodman, of the Oxford Centre for Postgraduate Hebrew Studies and St. Cross College, Oxford, prepared his paper for the quarterly Review of Roman Studies, Oxford University, after lectures in 1988 to the Oxford Philological Society and to the London Ancient History Seminar. The abusive collection of the Jewish Tax (FISCI IVDAICI) has been published both by the author (THE SHEKEL Vol. 1 Winter 1968) and David Hendin (GUIDE TO BIBLICAL COINS pg. 96/7). The abuse was the demand of tax collectors, usually pensioned ex-legionaries, roving together with an armed guard or two, demanding in public that a man expose his genitals to see whether or not he was circumcised. By this degrading act, usually performed in public places or large gatherings, a man would be positively identified as a Jew — no arguments; no discussion. Note, that under Nerva the shame, the calamity, the vindictive nature of the Jewish identification of the Jew was removed; the tax was not. It continued for another three hundred years. Goodman's conclusion is as follows:

Nerva's removal of the calumnia of the fiscus Judaicus should be understood by reference to the abuses under Domitan, it may be suggested that, by a reform intended to help apostate Jews, Nerva for the first time gave Roman legal recognition to

Jewish proselytes, since after A.D. 96 the Roman definition of a Jew depended on his or her public declaration of Judaism and acceptance of the burden of the consequent tax. Jews from now on were defined as such by their religion alone rather than their birth. In the short term the emphasis on a public profession of allegiance may have provided the model for the state's treatment of Christians — as has long been noted, what mattered for Pliny in Pontus in c. A.D. 110 was not what Christians, and public apostasy brought immediate acquittal. A more general consequence may have been the development of a new attitude within the state towards groups of citizens, which defined their membership by their dedication to particular religious practices. The suspicion with which such religious cult groups were perceived by the state in the middle Republic has been emphasized by John North in a study of the suppression of the Bacchanalia in 186 B.C. By the fifth century A.D. the civic status of many citizens as discussed in the Theodosian Code was largely defined by their profession of religious affiliation. Nerva's reform of the fiscus Judaicus may be regarded as a stage in this process.

The removal of the Jewish Tax by Nerva was celebrated by the issue of a bronze sestertius which was



NERVA (STATUE FOUND AT ROME. MUSEUM OF THE VATICAN, ROTUNDA, NO. 548).

issued not only in his second consulship (COS II) in 96 CE but also on the occasion of his third consulship (COS III) in early 97. With these two strikings, we have no knowledge of why this large bronze coin is so scarce and elusive. Most are in mediocre condition. The copy in the Smithsonian Institution was found in the bed of the Tiber River and is worn.

Another facet of this remarkable coin was suggested to the author after much research into the component parts of the background of this issue.

The Roman Religion was borrowed from Latin, Sabine and Tuscan sources. It was agrarian in nature and sought to protect the land from invasion by poorer and oppressed people. This religion of property had its god, Terminus, the immovable guardian of landmarks, who, in tradition, will not fall back even before the Master of heaven and earth. "Ill-luck", said an old prophecy, "to him that displaces Terminus, in order to increase his domain! His land shall be beaten with storms, his wheat eaten with mildew, his house overthrown, and all his race shall perish". Never has landed property been more energetically protected, and with it the hereditary power or riches. The religion was simple; from the necessities of life and from the labors of the field it derived the impressions of admiration and fear. One of the features of this religion was the moral superiority of their gods — as, for example, Vesta, the immaculate virgin, who protects both the public and private hearth; Jupiter, arbiter of the physical and moral world, the sustaining father

and supreme preserver; the gods Terminus and Fidelity, who punish fraud and violence; the Bona Dea who fertilized the earth and rendered unions fruitful, though she herself remained a virgin and hundreds more. In addition, this formidable number of gods had their number swelled by the inclusion that each Italian town had of its own divinity. All of this was to find its way into Rome.

The Roman did not love his gods and they did not live in him, did not purify his heart or elevate his soul. Religion was a bargain and worship a contract in due form; a quid pro quo. Platus bluntly says so: "he who has made the gods propitious always gains large profits. "We find crowds at an alter, or a Roman making sacrifices and libations; singing songs and performing ritual dances and even placing garlands of flowers on an alter after purifying himself at the baths and donning a clean toga.

Under Augustus, a state religion was formed. It was introduced without violence, accepted without displeasure and publicly observed. All the domestic gods were admitted by Augustus. In addition realizing the strength of religion, by including, the Lares — nameless deities without definite form or determined attributes save their power to protect and defend their worshippers. Augustus latinized other divinities and told the entire world that they were one and the same — for example, Jupiter-Taranis, Pluto-Teutates, Mars-Camulus, Diana-Arduinna, Minerva-Belisama, and the like; so that the conquerors and the conquered might alike, without conscientious scruples,

worship side by side at the same alters. But these foreign gods, subjects of Rome like their people, were forced to admit among themselves the supreme divinity of the state, the Genius of the Emperor. In general, in the provinces, all local religions were allowed to exist with modification of practices that Rome considered too extreme. For example, Tiberius prohibited bloody ceremonies as practiced by the Druids in Gaul. The practice of these rites was identified with the crime of magic, which for a provincial, involved the penalty of death. Tiberius caused this law against human sacrifices to be enforced throughout the Empire. Much later, under Vespasian, we find a decree by which Judaism was limited to the Jewish nation.

A senatus-consultum, issued in the reign of Tiberius, permitted Claudius to put to death a Roman senator affiliated into the Druidic sect. That is to say, guilty of deserting the national religion. This crime of a Roman deserting the national religion, in the time of the Flavians, meant that a Roman citizen who submitted to the Jewish rite of circumcision, or had caused his slaves to undergo it, was condemned to perpetual exile, with loss of all his property; and those who performed the rite were punished by death. Thus the government showed the wisdom of not undertaking a religious persecution against the Jews or the Gauls designed to cause them to abandon their hereditary faith; but it believed itself justified in hindering its own people from going over to a foreign religion, which, in the Roman mind, meant the same as abandoning one's native

country and committing treason. Vespasion, after the First Revolt, not only transferred the payment of the half-shekel tax formerly paid as temple dues to the rebuilding of the temple of Jupiter Capitollinus which had burnt down in 69, but also instituted a new crime, Judaizing, that was punishable by death. It prohibited Jews from proselytizing and Romans from abandoning the state religion.

Domitian reigned for fifteen years from 81 to 96. Vespasian had granted him honors, but no power; and on the death of Titus he had only the titles of Caesar and Prince of the Youth. In his hurry to seize at last that long-coveted Empire, he abandoned his dying brother and hastened to Rome, to the camp of the praetorians. A donativum (a large gift) and the eagerness of the Romans to accept hereditary right whenever it appeared, secured for him the position which no one, moreover, was prepared to dispute.

In the beginning, Domitian was temperate and to his credit, there followed a wise administration during his first years. Gradually, his excesses began. In his vainness, Domitian heaped every title upon his own head and decreed deification to himself. His edicts stated: "Our Lord and our god ordains..." He was consul seventeen times and twenty-two times caused himself to be proclaimed imperator for victories that had not always been gained. He revived the Neronian games, including at no small expense naumachia, mock sea battles in which whole fleets were engaged. On one day, one hundred races were witnessed between four quadrigas

that were driven five times around the course. He distributed three gratuities among the people, each three hundred sesterces a head: He threw balls that contains large gifts as their prize. He took pleasure in seeing the common Romans together with men of consular rank, and their praetorians rolling in the dust at his feet to snatch these valuables. It is reasonable to assume that these excesses were paid by taxes because the ample inheritance left by Vespasian could not last. There is nothing new under the sun. The principal impositions were: Capitatio, a poll tax; Centesima rerum venalium, a 1% sales tax; Decumae, tax of 10% (tithe) paid by those occupying public land; Lustralia collatio a license which must be obtained by persons carrying on any trade or business; Quinquagesima, a tax of one fiftieth on the sale of slaves; Vicesima hereditatum et legatorum, tax of five percent on inheritances and legacies. Of special note was Domitian's increase in the soldiers' pay which must have raised the annual expenditure by fifty million sesterces. He began being very strict about the receipt of taxes. "There is one tax," says Suetonius, "the collection of which was prosecuted with great harshness — that of the double drachma, which the Jews had to pay. From every quarter information was received in the treasury against those who were living the Jewish religion without making public profession of it, or who dissimulated their origin so as to escape the tribute imposed upon their nation."

An empty treasury invoked sharp practices and Domition's cruelties

increased. To effect seizure of large estates he needed only to have a person affirm that he had heard the deceased say before his death that Caesar was his heir. The law of treason became a powerful resource; a word, an imprudent act, entailed the loss of all possessions. After the revolt of some high persons, Appius Norbanus Maximus, governor of Aquitania tried to threaten his Emperor with only two legions, feeling that he would receive support especially in Rome. Domitian in terror sought these conspirators and with it, Domitian's great cruelties began. "Many senators," Suetonious goes on to say, "many of eleven Emperors, if we include Julius Caesar, seven, up to this time, had perished by the sword or poison. A proof of the frightful condition of public affairs and as was stated by Juvenal "among the nobles old age is a miracle."

What follows in the death of Domitan and the elevation of Nerva is akin to a comedy featuring Phil Silvers and Zero Mostel as a sequence of "A Funny Thing Happened On The Way To The Forum." Everybody agrees that Domitian had to become Diva — a god in the next world. A servant of Domatilla, who had lately been proscribed, undertook to kill the Emperor. To turn away suspicion, Stephanus feigned to have a wound in his left hand, and wore a bandage around it for several days. The time having come, he concealed a dagger in the wrappings, and sought an audience with the Emperor to reveal a conspiracy to him. While Domitian was reading the letter which contained the details, Stephanus plunged the dagger into his abdomen. The

Emperor, but slightly wounded, struggled with Stephanus; but finding the blade of his personal dagger removed from its handle, called out for his guards. Five rushed in and dispatched their master with seven well placed dagger-thrusts. In the forty-fifth year of his life and the fifteenth of his reign, his body was removed in a sack, burnt, and his ashes secretly brought to the Flavian temple by Phyllis, his faithful nurse.

A new Emperor had to be chosen. Domitian had no heirs. The Conscript Fathers at once proclaimed Marcus Cocceius Nerva, an old man in poor health. Dion says that Nerva was 65; Eusebius, Eutropius, and Cassiodorus say seventy one. An excellent choice. He was a man of integrity, of good education, of good manners and was consul two times and his uncle was a judge in the provinces and most important his bad digestion, and his feeble health gave ambitious men time to make ready their schemes, secure that they should not have to wait too long for their fulfillment. To placate the praetorians who did not know this revolution, in which they had no share, Nerva went out to the camp and promised them a donativum which pacified them. In addition he adopted Trajan one of the best generals. Everything was again peaceful and Nerva who became Emperor on September 19th, 96 performed vast social changes until his death on January 28th, 98. In only sixteen months, he improved the mail service (could we use him now!); started charitable organizations to help the poor; made low cost interest loans to small farmers to increase their produce and with

the interest received bought food to pay for sustenance for orphans. Important to us, is his "sublata", the abolishment of the abusive collection of the Jewish tax.

Who were these Jews and what were they doing in Rome? Jews had a colony in Rome since the year 139 BCE (Joseph. Ant. Jud xiv,3,5). Caesar had allowed them to establish a synagogue in Rome for their help in his Egyptian campaign and to omit paying tribute during the Sabbatical year. It is estimated that at the time of Tiberius there existed a colony of about eight thousand men not including women and children (Joseph. Ant Jud. xvii,2,3 and xviii,3,5). Half of these were banished to Sardinia, and the rest expelled from the city — whither, naturally, because of business and commerce they returned very slowly, always being liable to expulsion. They had some "proselytes of the gate" who from a distance listened to the prayers in the synagogue; but their "proselytes of the law" were very few, in as much as it was seldom that any pagan was willing to submit to the ceremonial law of circumcision. It appears from the Acts of the Apostles (xxxviii,15) that on the arrival of St. Paul in Rome in the year 62, the chief men of the Roman synagogue were extremely ignorant in respect to the new faith (Acts xviii 17).

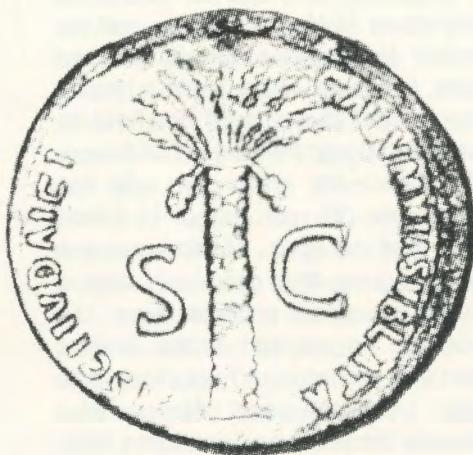
Shortly before this, during his first missionary journey, St. Paul had been hampered by the Mosaic persuasions of Jewish Christians. These converted Pharisees not only continue to observe Mosaic ceremonials, certain food abstentions but also insisted that: "Unless you be circumcised after the manner of

Moses, you cannot be saved" (Acts 15:1). The Council of Jerusalem had not forbidden the observance of the old law (50CE). Saint Paul who had taught the doctrine of evangelical liberty, subjected Timothy to circumcision for the reason that "the Jews of the country would not have listened to the instructions of an uncircumcised person" (Fleury, Hist. eccles. i,34). Saint Paul makes mention of the fact (Philip. iii 5) that he had been circumcised. It further states in "a Summary of Catholic History", N.C. Egerhardt C.M., that "the dogmatic issue was serious. Did Christ's Redemption suffice for salvation or must all become Jews before embracing Christianity ?"

"In Antioch... the disciplines were first called Christians" (Acts 11:26). In Rome, all Christians were considered a Jewish sect. Epictetus in

a observation about ten years after the death of Nerva states "Whenever we see a man halting between two faiths, we are in the habit of saying, "He is not a Jew, he is only acting the part. But when he adopts the attitude of mind, of the mind who has been baptized and has made his choice, then he both is a Jew in fact and also is called one..." Jews do not baptize. It is a Christian ritual. The crime of Christianizing came later under Trajan who sought to protect the state religion just prior to the Parthian Wars.

Although Nerva's sestertius, the FISCI IVDAICI CALVMNIA SVBLATA, is a Jewish reference coin, it is indeed also a high ranking Christian reference coin reflecting the "Judaizing" by the early Christians in Rome.



Incidentally, the Jewish Tax apparently remained in effect until the reign of Julian the Apostate, 361-363 C.E. In a letter to the Jews, he says: "In the past your liability to new taxes and the constraint to give to the treasury numberless quantities of gold made the yoke of servitude especially oppressive. With my own eyes I have seen a part of this misery; a larger one I have perceived by finding the rolls kept to be used against you. I have reduced these rolls to ashes."



THE JERUSALEM INTERNATIONAL NUMISMATIC CONVENTION AND FAIR

The Israel Government Coins and Medals Corporation, in conjunction with the Jerusalem Fairs and Conventions Bureau, takes pleasure in announcing the forthcoming Jerusalem International Numismatic Convention and Fair.

Bin Yaney Ha'ooma, the Jerusalem Congress Center will host an international gathering of numismatists and will feature unique collections of coins and medals from around the world. On exhibit will be a truly wide representation of collections as well as mints. In conjunction with the Fair, a convention will be held dealing with the theme of Modern Judaica and Israel Numismatics in the 19th and 20th Centuries.

This numismatic Fair will provide an excellent venue for initiating business contacts, and in addition to the Fair, exhibitors and visitors will have the opportunity to explore and enjoy the very special city of Jerusalem — a city whose wealth of archaeology, history and culture certainly compliments the rich array to be exhibited at our Fair.

OCTOBER 29 - NOVEMBER 1, 1990
BINYANEY HA'OOMA, JERUSALEM



A.I.N.A. TOUR DATES

Oct. 24th—Nov. 5th

Numismatic Convention

Lectures will be presented by experts in the field, held in the Congress Center, adjoining the Fair's exhibit.

Tours will be available to those wishing to visit sites featured on the now famous Government of Israel coins and medals, such as Megido, Massada and Nazareth. The weather at this time of the year is ideal for touring — sunny and warm during the day and comfortable at night.

The ALEPH BETH Page

... Dedicated to the Beginner by Edward Janis

Q. I recently joined an INS club in (deleted). A member showed two pieces of paper money one from Austria and another from Germany. He called them notgeld. They were very anti-semitic and I found them revolting. Should he be allowed to show these items at a club that belongs to AINA? I would not have such items in my collection. What do you think?

Ben H.

A. I purposely omitted the location of your club not wanting to be a part of an argument that might follow at next month's meeting. On AINA's first board of directors, we were fortunate to have with us, the late Maurice Frankenhuis. Most readers remember him as the designer and issuer of a medal showing a mother and her children standing in front of a boxcar waiting to be loaded like cattle to be transported to a concentration camp. The story of Dr. Frankenhuis curator of a numismatic museum, saving the coin collection from the Nazis is another tale. At the conclusion of a board meeting in New York, Maurice gave me a cut out lapel pin that had one Hebrew word — Zochar: Remember. I do have and cherish such anti-semitic notgelt pieces in my collection. Some of our members in the INS of NY and WINS own the rare German Silver medal struck in a year of famine in 1694 with the legend DU KORNJUDE — You corn-Jew! A Jew is shown carrying a sack of corn over his shoulder. On the sack, a small devil has cut a hole in the sack and the corn is falling out ... Would I own a medal that shows the interior of a church? Is it a Jewish medal? Absolutely, if the church is the famous cathedral in Cologne and was the medal was designed by the master Jewish medalist, J. Wiener back in 1848.

Ben, with your logic, I should not be collecting the Roman pieces commemorating the defeat of the Jews — the Judea Capta pieces that were struck after the First Revolt, not only in Rome with Latin legends but also in Caesaria (Israel) in Greek. These coins and medals do have a Jewish connection, and as much are a part of Jewish numismatics. If you do not like a particular issue or if it offends you do not collect it. However, above all, Zochar.



EXAMPLES OF ANTISEMITIC NOTGELT



Miami Holocaust Memorial

by Dr. Helen N. Fagin

In the fall of 1984, a small group of Miami's Holocaust survivors joined to develop the idea of building a permanent memorial to the memory of the six million Jews who perished from the hands of the Nazis. It seemed only fitting that a community with one of the largest Holocaust survivor populations in the world should follow the lead of Philadelphia, Atlanta, San Francisco and Detroit in erecting a Holocaust memorial that would stand as a permanent reminder to future generations of Nazi persecution, as well as a symbol of the world's indifference to genocide.

The Holocaust Memorial Committee was formally established a year later as a private non-profit organization. Its objective was to organize a permanent committee, locate a potential site, develop ideas for the scope and design of the Memorial, and determine ways and means of financial support for the project.

The permanent committee was then formed, consisting of ten principals: Norman Braman, President, five Holocaust survivors, Jack Chester, Dr. Helen Fagin, George Goldbloom, Commissioner Abe Resnick, and David Schaecter; Ezra Katz, son of survivors; Harry Smith, Esq., legal consultant; Rabbi Solomon Schiff, Executive Director of the Rabbinical Association; and Kenneth Treister, the Memorial's designer and sculptor.

With full cooperation from the City of Miami Beach Commission, the present site at Meridian Avenue

and Dade Blvd. was designated to receive the Memorial. Kenneth Treister, architect and sculptor, was entrusted with interpreting the Holocaust into a structure which would memorialize its victims, serve as solace to its survivors, and also inform with factual representations its pictures and words of this century's greatest human crime.

While several large contributions from generous individuals provided the initial seed money for the Memorial, pledges of financial support from some foundations and many dedicated persons made this \$3 million memorial possible. The Holocaust Memorial took over four years to be built, reaching its final stage at dedication ceremonies on Sunday, February 4th, 1990.

The visitor to the Memorial will at first be met by a visual sensation of contrasting elements: the brightness of the luminous Jerusalem stone, which represents the basic building material for the Memorial, and the stark, somber black granite, which lines the walls; another contrast is offered by the stillness of water in the reflecting pool with its majestic lily pads of uncommon dimension, and the azure sky reflecting its patterns in the water, almost competing with the somber reminder of the sight's purpose — the reflecting shapes provided by the Memorial's sculpture.

Two parts of a semi-circular black granite wall provide two important components of the memorial: on the visitor's right begins the journey into the universe of the Holocaust.

The first three panels of the granite wall contain a short but concise history of the event, from 1933 through 1945, followed by a chronological pictorial depiction of Holocaust events and experiences, accompanied by textual explanations and maps.

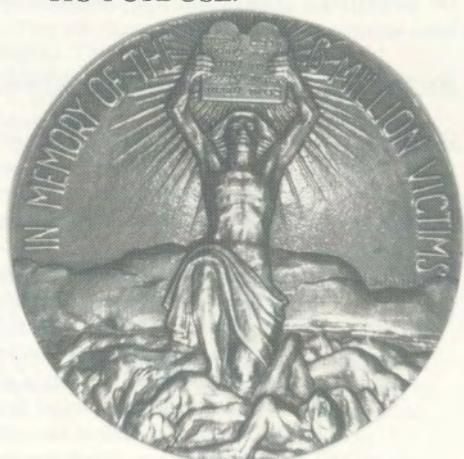
Interrupting this pilgrimage is an enclosed shrine-like space leading to a narrow passage. The decreasing ceiling height of the tunnel creates the feeling of a diminished self, while the names of the most infamous death camps stare out of the two narrowing walls at the visitor.

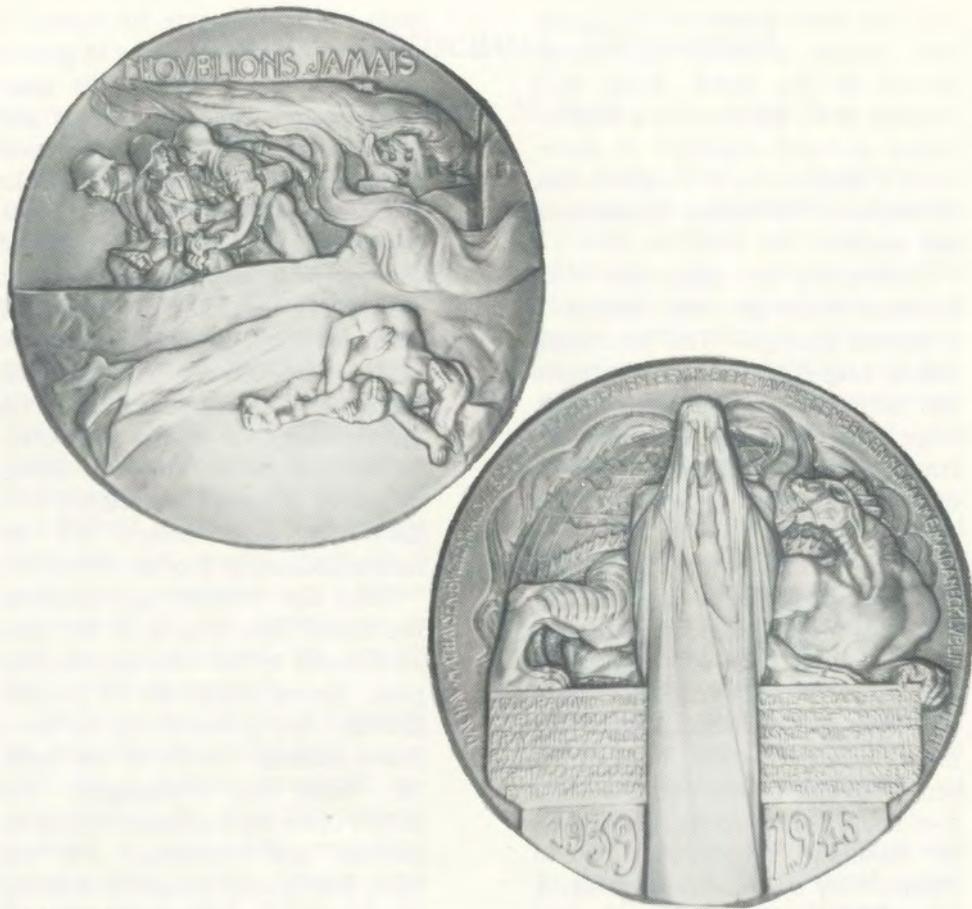
The sight that awaits the sojourner stuns the eye. A large circular plaza paved in pink-hued Jerusalem stone is surrounded by a high solid wall lined with shining black granite. The multiple reflections in the many granite panels mirror the central object of the plaza — a 42 foot high bronze sculpture, designed by Kenneth Treister and cast in Mexico City by Fundicion Artistica. The sculpture depicts close to one hundred figures in different family groupings. They cry out with anguish, they tell of pain, of despair, of life and of death in a manmade hell. Topping the sculpture is a hand evolving from an arm bearing the ultimate mark of man's dehumanization, a number which became man's identification, cancelling his real human identity.

Upon emerging from this visit to what would seem to the contemporary visitor another planet, one returns via the tunnel, proceeding to the left-hand segment of the black granite semi-circle. Here, one faces the Memorial Wall — a painful reminder of the numbers of human

souls whose lives were cut down. A multitude of names, many in groups of ten or more bearing the same family name, children, parents and grandparents, from different towns and countries in Europe. Not unlike the Vietnam Memorial, this Holocaust Memorial will serve many of the survivors as the only real link with their loved ones, a sort of surrogate for a grave stone, a place where they can at least see the name of a loved one carved in granite to remain as their memorial. In addition to the many thousands of names already being etched into the wall, more names will be accommodated as they are submitted.

Filled with thoughts and emotions, the visitor now returns to the area surrounded by the calming reflecting pool. Having completed the physical journey, one is now ready for one's inner journey. Here, at the pool, the visitor can contemplate and reflect upon his innermost thoughts, feelings, and emotions. He will leave having experienced an unusual epiphany ... THE MEMORIAL WOULD THUS HAVE SERVED ITS PURPOSE.





This unusual medal was struck in France to remind the world of World War II and its atrocities. The medal was designed by E. Blim. Only one specimen has been seen to date.

Metal: Bronze; Diameter: 68mm.; Edge: Plain

Obverse: Above, in French, "Never Forget"; the scene depicted below - three German soldiers, wearing the swastika, leaving the scene of a burning village, of which only one looks back; below, is the form of a dead woman, clutching her dead child to her bosom.

Reverse: Around the rim, in French, the death camps, "Dachau-Mathausen-Buchenwald-Auschwitz-Struthof-Ravensbruck-Birkenau-Bergen Belsen-Neugamme-Maidaneck-Lublin"; the center figures a woman, probably symbolizing "Justice" hiding her eyes, behind her is depicted a dragon with fire spouting from his mouth, the background is a partial form of the world globe; on either side, in French, a list of the cities and villages pillaged by the Germans; on the bottom, the dates in English, "1939-1945"; and below on the right rim, "E. Blim."



Obverse:

Around the upper rim: "HEICHAL WOLYN*ISRAEL* 1969". Upper center: The Heichal structure shaped like a sarcophagus resting on four heavy pillars. The lower half of the medal is predominated with a powerful prophetic figure in motion. This stylized figure also symbolizes the eternal wandering Jew, with a strong stern facial expression and his hands in motion, insinuating three basic directions. He is looking to the left, where an inscription "In Memory of Wolyn Jewry" is vanishing to a point beyond the medal. His left hand, with a powerful index finger, is outstretched to the right vanishing point. Below, an inscription in English; "REMEMBER", and Hebrew זכור (Z'CHOR). The message is evident: "To remember and never to forget". The right hand is pointed to the top - heaven, a plea to G-d. Below: "1939-1944", refers to the dreadful years of World War II. The initials KW; sculptress Karen Worth.

Reverse:

This side is comprised of two parts. An inner circle forms a convex dish, composed of a continuous spirallic inscription, incised in the dish. The spiral (which is formed of the names of some sixty-four Shtetles), circles around twelve times and ends at the center of the dish. A single raised memorial candle protrudes from the center, and the flame forms the Hebrew word "וּוְלִין" (Wolyn). The six flaming tongues also symbolizes the Six Million Martyrs. The upper moon-shaped field of the medal has three raised statistical inscriptions in Hebrew and English. They are: "1,000,000 MARTYRS OBM/1,000 YEAR HISTORY/100 COMMUNITIES". Lower rim is inscribed "© 1974 N. SOBEL", the designer, and to the lower right "J.D.L." - (Joe Di Lorenzo), sculptor.

This medal is full of symbols and hidden meanings, numerology and insinuations, motions and Kabalistic interpretations. It tends to leave many unanswered questions, and food for thought. The spiral continues nonetheless, beyond the medal, since there are so many more names The vanishing points and directions to G-d too, extend indefinitely beyond the medal, which accidentally is limited to a small circle.

The names were intentionally scrambled in a non-alphabetical order, so that the viewer, while looking for his town, would have to read and remember other names as well. Turning the medal to read the spiral, one's head will advertently start to turn, interjecting a dizzy (vortex) mood. This was done intentionally; as this is not a medal of a happy event, but marks a somber, very sad, and dark period in Man's history.

It is interesting to note that both the sculptress and the designer are descendants from Wolyn.

Overlooked Miracle

by Henry Spector

Concurrent, unrelated events — the 75th anniversary of the founding of the American Jewish Joint Distribution Committee and the abrupt resignation of Todor Shikov, long-time Communist leader of Bulgaria — evoked a flood of memories of my service with the Joint among Holocaust survivors in Europe.

Adrift in the wreckage of World War II were an estimated 10 million homeless refugees, of whom the great majority were speedily repatriated, leaving a hard core of about 1 million displaced persons. Most needy among these were the Jews, who had suffered the most and were the most unwanted.

Survivors of the Nazi-inspired genocide in Eastern Europe, totaling about 250,000 had fled westward in search of refuge, finding a temporary haven in the hastily assembled D.P. camps. Most of the camps were in the American Zone of Germany and Austria, supplied by the American Army and operated by the United Nations Relief and Rehabilitation Administration.

All the D.P.s, Jews and non-Jews alike, were gathered into homogenous, self-governing communities. Traditional national differences and antipathies were profound, even among the Jews. I spent almost two years coming to appreciate the differences among Polish Jews; Russian Jews; Latvian, Lithuanian and Estonian Jews; Romanian Jews; Hungarian Jews and Czech Jews, even a few Norwegians and Finns.

Belatedly, it struck me that I had

never encountered a Bulgarian Jew. UNRRA statistics corroborated my observation — there were no Bulgarian D.P.s!

This finding was hard to accept. Even in the worst countries, where the Jews had been hunted down like vermin by zealously cooperating natives and SS troops, there had been some survivors, and these had been the most likely to seek refuge elsewhere. Had all the Bulgarian Jews been killed?

Disturbed and intrigued by this question, I endeavored to learn more about Bulgaria and the Bulgarians.

What I discovered about the Bulgarian Jews was uplifting, but incredible. They had all survived! Numbering about 50,000 before the war, they had come through the Nazi era virtually intact. No other country in the European nightmare had been able to save its entire Jewish population, not even in the liberal democratic West. Not Italy or Denmark, whose Righteous Gentiles have been honored, individually and collectively, for saving Jews, and certainly not France, home of liberte, fraternite, egalite, which acted abominably under wartime pressures.

Moreover, Bulgaria was in the heart of Eastern Europe, where the endemic anti-Semitism, given German thoroughness, ran wild with special brutality. The Romanians, who share a long and oft-contested border with Bulgaria, actually were reprimanded by the Germans for excessive zeal in their Jew-killing. What then could account for it?

The Jews of Bulgaria were blessed by an entire syndrome of unique circumstances. To begin with, their country was unlike any of its neighbors — historically, culturally or socially.

Bulgarians are the least Slavic of all the Slavs, descended from Turkish invaders. They tend to be stocky, black-haired and round-headed, slow and deliberate and persistent in thought and action. Their neighbors say that a Bulgarian will chase a rabbit in an ox cart — and will catch it.

Wartime Bulgaria was an anomaly, with a pro-German government and a pro-Russian populace. The Bulgarian and Russian languages are greatly similar, each written in the Cyrillic script.

The Romanians, whose country lies between Russia and Bulgaria, say that this separation enables the Bulgarians to maintain their warm regard for their Russian big brother. At any event, though an ally of Nazi Germany, Bulgaria never declared war on Russia (though it declared war on the United States) and never sent troops outside its borders to fight and die beside the Germans, as did Hungary and Romania.

The Bulgarian Church, although of the Eastern rite, was schismatic, and there was complete freedom of religion. The chief rabbi's salary was paid by the state. There were some vocal anti-Semites, as everywhere, but nobody paid them any attention, and there was no history of pogroms.

Above all, there was full social and political equality. There were no great estates, no nobility to use Jews as middle men for extracting

wealth from the masses so that the people would hate the Jews and admire their profligate aristocracy, as in Poland and Russia and Romania and Hungary.

Of greatest significance, Bulgaria was — and is — the most truly peasant country in Eastern Europe. Everyone worked hard, and nobody had much. The Jews were not outstanding, not even in the professions or in commerce. They were just like everybody else, even while maintaining their Jewishness.

Bulgaria named a pro-German government in February 1940, and became an ally of Nazi Germany solely out of revanchism; it wanted back the territories it had lost in World War I, and knew it could get them only through the good graces of Germany, which was carving up countries like slices of pie.

Bulgaria's instincts were right; it was not long before they had regained southern Dobrudja from Romania, Macedonia from Yugoslavia and Thrace from Greece.

Bulgaria had to toe the Nazi line. It passed the first in a cumulative series of anti-Jewish laws in January 1941. In March of that year, German troops entered Bulgaria and stayed, although they did not intervene actively in the affairs of a sovereign ally.

But the Germans immediately began agitating for the deportation of Bulgaria's Jews. The Bulgarians were not idealists, dedicated to saving Jews from German persecution. They cooperated in the round-up of Jews in their newly regained territories, and the Germans shipped 11,384 to death-camp Treblinka. But that was all the help the Nazi Jew-hunters ever got from Bulgaria.

The Germans wanted the entire Bulgarian Jewish population to be deported. The Bulgarians went along, seemingly, with all the standard anti-Jewish measures, but when it came to the final step of sending Jewish fellow Bulgarians to the death camps, the simple, stubborn Bulgarians would not be persuaded.

The Germans sent high-ranking Nazis to Sofia and summoned Bulgarian officials to Berlin to discuss the Jewish question. The Bulgarian government was always friendly, always acquiescent, but their procrastination was exasperating. They promised harsh action, delayed, stopped, started again.

They passed more stringent anti-Jewish laws, and when the public — Jewish and non-Jewish — protested, they never enforced the harsher measures.

The Metropolitan of the Bulgarian Church issued a public statement that God had punished the Jews by scattering them throughout the world, and it was sinful for a Christian to interfere with His design by inflicting additional hardships on the Jews.

Individual clergy in other countries spoke out against the persecution of the Jews, some paying for their courage in imprisonment and execution, but in no other country did the head of the church openly condemn what was being done to the Jews.

Two high-ranking Nazis were posted to Sofia to get the job done. They ran into the same resilient but unbreakable wall of promises and delays. Months, even years passed, and Bulgarian Jewry, although humiliated and degraded,

remained intact.

As the German armies began to run into unprecedented reverses in Russia, Adolf Eichmann, administrator of the Final Solution to the Jewish problem, frantically endeavored to eliminate the last remaining large populations of Jews, personally directing the operation, with great success, in Hungary, and sending a top aide to finish off Bulgaria's Jews.

King Boris, in apparent acquiescence, ordered the Jews evicted from Sofia, where most of them had been living, and dispersed throughout remote villages. The SS had thought the king stupid; Adolf Hitler considered him shrewd. The greatest hardship had been inflicted on Bulgaria's Jews, but they were put beyond the reach of German round-up.

Even while Eichmann's agent in Bulgaria continued to press for deportation of the Jews, he advised his home office that negotiations concerning the Jews had reached an impasse.

It became clear that Germany has lost the war. On Aug. 30, 1944, Bulgaria revoked all anti-Jewish laws. Four days later, Russian troops entered Bulgaria. Bulgaria's Jews were saved.

The miracle was achieved, but the mystery remains. Why has there been so little acknowledgment of the unique sanity of the Bulgarians in a continent gone mad? Short-term acts of heroism, no matter how noble or dramatic, are not as difficult as long-sustained, unrewarded efforts.

The gallant Danes deservedly gained the world's honor and respect for ferrying their Jews to safety in

neutral Sweden, saving 7,906 men, women and children without the loss of a single life. One Danish organizer of the rescue was killed by a German guard. It was no fault of the Danes that not all of their Jews were included in the rescue, and the Nazis succeeded in killing about 1,000 Danish Jews.

Bulgaria, on the other hand, was the only country in all of Nazi-infested Europe to save all of its Jews. The Bulgarians — government and people — held firm against unrelenting German pressure to give up their Jews, from the date of the first anti-Jewish decree to the revocation of all anti-Jewish legislation, a period of more than 3½ years.

It was a demonstration of national decency that deserves to be commemorated.

The illustrated Kingdom of Bulgaria settlement loan of 1926 was engraved by Bradbury Wilkinson, a British firm. It is in the amount of 100 Pound Sterling. The illustrated coinage of Bulgaria has the portrait of King Boris.

KINGDOM OF BULGARIA

Fine looking £100 bond issued in 1925 when Bulgaria was a Kingdom. Engraved by Bradbury Wilkinson.

BORIS III, 1918-1943

Uniformed bust.
4 Ducats 1926



500 LEVA 1938. lilac, brown and green. Boris III at left

Shekel inspires research

by Barry J. Yarkon

It all started on Fathers' Day. My family had an idea what I'd like because six months earlier I had started collecting coins -- ancient Judean coins. Not much of a collector nor a history buff before that, there was a lot of catching up to be done: either "another" book, or, a coin...

It was a coin, a silver shekel of Tyre, and my first "silver" piece. It weighed-in at exactly 14.0 grams and it measured about 24mm in diameter. First, I looked it up in David Hendin's "Guide to Biblical Coins", then the fun began. If one wants to learn about ancient history, particularly about religious pragmatism, this is an outstanding type to choose for study!

The minting of these coins began in the Phoenician city of Tyre, now modern Sur, in Lebanon. A seafaring semitic people, the Phoenicians founded great mercantile cities and far-flung colonies. Carthage (it was named Karth-HaDashat, or "New City") was one of these colonies, perhaps because of this, colonization, the city of Tyre began minting currency of closely controlled weight and silver content in 126/125 B.C.E. (Tyrian Year 1). Anxious to learn more, I went to the library and found a book about Tyre.

On the obverse of my coin there is a handsome portrait of the Phoenician god Melgarth, facing right. He is wearing a laurel wreath; a lion skin should be knotted around his neck (on my coin I can't make it out). Melgarth is associated with Hercules. The reverse has an eagle standing left, right foot on the prow of a ship and a palm branch over its right shoulder. In the field left is a war club and the mint year in Greek letters. In field right are letters and/or a monogram

with the inscription around, "ΤΥΠΟΥ ΙΕΡΑΣ ΚΑΙ ΑΣΥΛΟΥ" (of Tyre the Holy and inviolable).

This shekel of Tyre became a reliable trade coin which was valued for its alloy and circulated in some areas almost to the exclusion of all other silver coins. The purity of its silver content was apparently noted in the neighboring kingdom of Judea. Through the ages, Jewish sages had defined the acceptable currency for payment of tithes to the Temple treasury. They seem to have put aside their political antithesis with Tyre since we find in the Mishna, "...all are to be paid according to the value of the shekels of the sanctuary, in Tyrian coinage..." (Bekhoroth 8:7).

So, for generations the Jews dutifully exchanged their local bronze prutot (small change), or the "foreign" currency of their native lands, for Tyrian shekels. Most had no recourse but to pay the 8% transaction fee of the money changers in the courtyard of the Second Temple -- since only Tyrian silver was acceptable. The New Testament mentions that these money changers were so aggressive, and rowdy in the transaction of their business, that Jesus is said to have dealt severely with them. (Matthew, 21:12).

Tyre flourished under Roman rule from 64 B.C.E. Although, to our knowledge, minting of Tyrian shekels wasn't forbidden at this time by the Romans, an effect of the marketplace seems to have ended their viability. The Roman provinces issued silver coinage with less silver than the Tyrian coins and this "bad" money drove out the "good" Tyrian money.

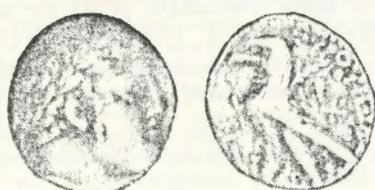
Throughout the Roman world, subject nations were unaffected -- except for the province of Judea! The

Jews could not compromise the rules implemented by their religious authorities, they could not make payment to the Temple with "unapproved" and inferior silver coinage.

Numismatists have demonstrated a distinct change in style and artistic finesse, as well as the addition of a new mintmark (KP) on coins issued after Year 107. There are (at least) two differing opinions concerning what actually happened in 19/18 B.C.E. (Year 107).

One recent theory suggests that the production of these coins was discontinued by Tyre altogether and this caused such concern among Jews that King Herod the Great may have felt compelled to petition Rome for permission to mint facsimile Tyrian shekels in Jerusalem. According to this theory, in 18/17 B.C.E. the Jews began to mint this type for exclusively religious use in Judea. This is supported, in part, by the ancient Jewish passage: "Silver, whenever mentioned in the Pentateuch, is Tyrian silver. What is Tyrian silver? It is a Jerusalemite." (Tesephta Kethuboth, 13,20). That is, a coin struck (minted) in Jerusalem.

A previous theory postulated that since a lucrative market still existed in Judea for Tyrian shekels, they continued to mint them for export to Jerusalem. However, one is frankly hard put to believe that the crude later shekels of Tyre were issued from the same minting authority as the earlier ones.



AR - Shekel
Tyre 35-36 AD

Regardless of which theory is closest to the truth, silver "shekels of Tyre" were minted by/for Judea for over 80 years: beginning with King Herod and his successors; through the Procurator period; until it ceased abruptly in Year 1 of the First Revolt of the Jews against the Roman Empire. At that time (May, 66 C.E.), either autonomous silver shekelim of the Revolt were issued instead, or, the Judean market became untenable -- again, depending on which theory one subscribes to.

But, how can we fully appreciate the irony wherein the Jews found themselves minting/using coins with the "graven images" of a Tyrian city-god and of a pagan eagle. The Old Testament clearly warns, "Thou shalt not make for thyself any carved idol, or any likeness of any thing..." (Exodus 20:4) Josephus reports that a gilt-bronze eagle which Herod had attached to the Temple gate was torn down by rioting Jewish zealots, at the cost of their lives!

Holding my Fathers' Day gift in my hand evokes daydreams of history... the dating is PEA (Year 161, or, 35/36 C.E.). In this year, Pontius Pilatus was recalled to Rome and a new procurator of Judea, Marcellus, was appointed by Lucius Vitellis, governor of the Roman province of Syria. It is Year 39/40 of the reign of Herod Antipas, a son of Herod I. It is also the 22nd/23rd regnal year of the Roman Emperor Tiberius who was to be succeeded by the infamous Caligula just one year later. (Roman history opens another major avenue of study!)

The crucifixion of Jesus of Nazareth had occurred a few years previous, so this particular coin could not have been one of those used to bribe Judas Iscariot: "...And they covenanted with him for 30 pieces of silver...." (Matthew 26:14-15) However, it is commonly believed

that the 30 Pieces were similar shekels of Tyre.

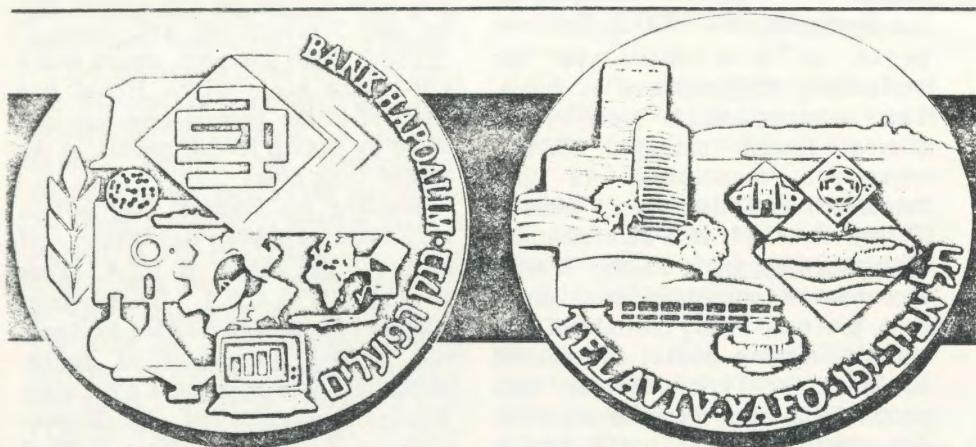
Only thirty years after the minting of this coin in my hand, the Jews revolted against the might of Rome -- paying an enormous price in death and suffering in their thwarted bid for freedom. Nero died and Vespasian was called to Rome as Emperor. In 70 C.E. Vespasian's son, Titus, succeeded in breaching all three walls protecting besieged Jerusalem and reduced the city, together with the holy Second Temple, to ashes! Who do you suppose owned my coin then? (Time to learn more about the history

of Judea and the Second Temple era...)

To me, a large part of the appeal of any ancient coin is the mystery of its former owners and for what use the coin was spent! Was it buried in some container after moderate use in trade - did the owner (or his heirs) survive to recover their treasure? Or, perhaps this coin was in the Temple treasury, looted and then lost by a Roman mercenary, ambushed in a dark alley of the City. Perhaps...It's provenance will remain unknown, which is just as well. This way a collector can savor his daydreams!

reprint courtesy THE CELATOR

Bank Hapoalim Gives Medals To New Accounts



As part of its program of providing accounts from abroad with a wide range of investment opportunities, foreign currency accounts and private banking services, a new medal is being presented free with the opening of new accounts at Bank Hapoalim branches here.

Minted by the Israel Government Coins & Medal Corporation, the new silver or copper medal by artist Yigal Gabai is the second in a series of Israeli

landscapes issued by the bank. The first, issued last year, depicted Jerusalem.

Bank Hapoalim publicity material notes that the medal 'honors the country's major metropolis that grew out of the sand 80 years ago, and is the financial and cultural center of Israel.'

With assets of more than \$32 billion, Bank Hapoalim maintains 345 offices in Israel and 13 other countries,

The Numismatic Relics of the Israelitic Religious Communities in Hungary

by J. Toth and L. Zombori

Following the Hungarian conquest of the Carpathian Basin in the 9th century, Jews had already started to immigrate into the well organized and militarily powerful country. In the early Middle Ages several Jewish communities were recognized in various parts of Hungary. After the emancipation of the Jews, the earlier so-called political public bodies became true Jewish communities.

The public general assembly of 1868-69 declared in its first paragraph that "...the Israelitic religious communities of Hungary and Transylvania should be true Jewish communities with the customary Israelitic religious service, ritual, educational and charitable institutions headed by suitable officials."

The Jewish communities functioning in Hungary could be grouped into four main sections, depending on what type of national organizations they belonged to. These were congressional; orthodox; status quo ante; and the non-organizational, the sefard communities. This latter one rather belonged to the orthodox.

The various liabilities of the community were shared by the members, such was the community tax. This was obligatory to each and every one, and had to be paid to that community where the member lived. The clearance of the tax was meticulously recorded in the files.

Taxes could be direct or indirect. Direct was the annual worship contribution. Interestingly enough this tax considered the financial condition of the member and the liability of the community, as a whole. Indirect taxes were collected when a member took advantage of a service subject to duties, such as burial, marriage ceremony, ritual slaughter of animals, etc. The acquittance of the latter was made by gabellas.

Another type of taxation was introduced through the edict of tolerance. In Latin it was known as *taxa tolerialis*, or tolerance tax. Earlier it had been designated as *subsidium*; a kind of war relief, paid to the monarch, supporting him in his fight against the Turks. In 1743 Maria Theresia (1740-1780) considered it as obligatory and each Jewish family had to contribute 6 florins. From 1746 on, each person had to pay 2 florins. How it collected the sum due from its members was the internal affair of the community. During the Hungarian War of Independence (in 1848) this war relief was abolished.

It is the task of Hungarian numismatics to survey and comprehensively describe the numismatic relics of Hungarian Jews. Our present contribution is the result of several years of collecting and research into the field of tokens of the Jewish communities in Hungary. Our work is obviously incomplete, but is the best to date on Hungarian Jewish tokens.

The pieces are hard to come by, and several are extremely rare or unique. Originally only a few hundred specimens were minted or printed, but in some instances perhaps only a few score were produced. The two world wars of the twentieth century that stormed through Hungary did not spare anything that passed in their way. The list is as follows:

Mattersdorf (Nagymarton), today belongs to Austria. The Jews expelled from Sopron in 1526 settled down in this village and founded their community. The subsequent token was first recorded in numismatic literature in the middle of the nineteenth century, under the name "Matzelsdorf." The name of the locality today is Mattersburg.



1. obv: Within marginal line, between palm and olive branch, three capital letters IGM (Israelitische Gemeinde Mattersdorf).
rev: Same as obverse, but three Hebrew characters.
Bronze, 27mm, 4.91g.

This was first figured in a numismatic list in 1845. It must have been used in the end of the eighteenth and the first half of the nineteenth centuries, in the estate of Eszterházy.

Literature: A. Barb, *Der Mattersburger Fleischkreuzer*. Burgenland 1-2 (1927), 29, pp. 45-46.

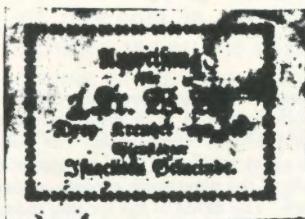
Eisenstadt (Kismarton), today belongs to Austria. Several hundred years ago, already in the Middle Ages, this village was a significant Jewish settlement. This is a puritan, uniface, token.



- 2a. obv: Within marginal beads, three capital letters IGE (Israelitische Gemeinde Eisenstadt).
rev: Blank.
Copper, 29.5mm, 5.40g.

- 2b. obv: On white paper, black print within stylized leaf frame in Gothic letters, ANWEISUNG FÜR 3 KR. W.W. DREY KREUTZER AND DIE EISENSTÄDTER ISRAELITEN GEMEINDE.
rev: Within circular stamp of 35mm, Star of David with Hebrew characters.
Paper, frame size 54 x 34mm.

This is a unique specimen that has never before been recorded. It must have been used in the first half of the nineteenth century, in the estate of Eszterházy.



3c. obv: Identical to 3a., but Star of David enclosing number 50.

rev: Retrograde image of the obverse.
Silver-plated iron, 23mm, 0.58 g.



Literature: B. Ambrus, *Magyarország Papírszükségpénzei 1723-tól 1914-ig* (The Emergency Paper Money of Hungary from 1723 til 1914). Budapest (1977), p. 96.

Sopron together with Bratislava (Pozsony) and Eisenstadt was one of the most important Jewish settlements of the Middle Ages in Western Hungary. There is a series of four pieces that must have been used in the second half of the nineteenth century. Very thin, plated planchets.



3a. obv: Between circular line and marginal beads, in capital letters, SOPRONI IZRAELITA HITKÖZSEG. Below, in the middle, Star of David enclosing number 10.

rev: Retrograde image of the obverse.
Silver-plated iron, 23mm, 0.55g.



3b. obv: Identical to 3a., but Star of David enclosing number 25.

rev: Retrograde image of the obverse.
Silver-plated iron, 23mm, 0.57g.



3d. obv: Identical to 3a., but Star of David enclosing number 100.

rev: Retrograde image of the obverse.
Silver-plated iron, 23mm, 0.55g.

Literature: (1) J. Barbalics, *A Soproni Izraelita Hitközség Szükségpénze* (The Emergency Money of the Jewish Community of Sopron). Soproni Szemle 34 (1980), 1, p. 69. (2) J. Joth and L. Zombori, *A Soproni Izraelita Hitközség Ujabb Bárcája* (A New Token of the Jewish Community of Sopron). Soproni Szemle 43 (1989), 2, p. 173.

Keszthely. The history of the Jewish community by the shore of the Lake Balaton goes back into the second half of the eighteenth century; it was founded in 1766.



4a. obv: Within marginal beads, in three lines in capital letters, KESZTHELEYER / ISRAELITEN / GEMEINDE

rev: Within marginal beads, in semicircle in capital letters, KULTUSSTEUER. Ornament below.
Brass, 17mm, 1.97g.

Verifier token, which was purchased in order to fulfill worship contribution.

4b. obv: On white paper, black letters and red sealing wax, 1828 J.G. KESZTHELY TOLERANZ REST. 1 KR.

rev: Blank.
Size 71 x 49mm

4c. obv: On white paper, black letters and red sealing wax, 1836 J.G. KESZTHELY TOLERANZ REST. 1 KR.

rev: Blank.
Size 84 x 50mm

The two paper vouchers (4b. and 4c.) have never been depicted in numismatic literature, and neither have we been able to locate their whereabouts. The last collector who possessed them died in 1964. The capital letters, J.G., stand for Israeliten Gemeinde; 1 kr. stands for one kreutzer.

Literature: (1) G. Nagy, *3200 Darabból Áll a Legnagyobb Magyar Bankógyűjtemény* (The Largest Hungarian Banknote Collection Comprises 3200 Pieces). Miskolci Napló, 16 January 1942. (2) B. Ambrus, F. Király, M. Kupa, and J. Lakos, *Magyarország Papírszűkségpénzel a Napóleoni Háborúktól a Kiegészésig (1800-1867)* (The Paper Emergency Money of Hungary from the Napoleonic Wars Till the Compromise (1800-1867)). Az Erem 12 (1956), 2, 8-15. (3) B. Ambrus, *Magyarország Papírszűkségpénzel 1723-tól 1914-ig*. Op. cit. p. 95

Marczali (Marcali) belonged to the large estate of the counts Széchényi. Several Jewish families settled in this village who were prepared to pay the tolerance tax. The true community was formed during the 1820s. At present we know of two coin-like tokens.



- a. obv: In two lines of capital letters, MARCZALI / I.
H. K.
rev: 5.
Pewter, 21.5mm, 2.40g.



- b. obv: Identical to 5a.
rev: 10.
Brass, 21.5mm, 2.42g.

These two tokens have never been published. The three letters, I. H. K., stand for Izraelita Hitközség (Israelitic Community).

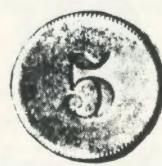
Veszprém (Weszprém). The Foundation of the Jewish community in Veszprém was not documented. As far as we know, in 1736 only sixteen Jews of three families inhabited the town. A list compiled by the local Chevra Kadisa in 1799 mentioned 117 full members. The uniface token is very simple.



6. obv: Along the edge, WESZ. IZR. KOZ. In the middle, the denomination 2; below, number 1520.
rev: Blank.
Copper, 28.3mm, 2.05g.

We are aware of another specimen having a number 1007 below the value denomination.

Trencsín (Trencsén) today belongs to Czechoslovakia. The Jewish community was formed about 1775. The token known from this town was issued by the Armenverein which is something like a society for the poor, or the Salvation Army. The reverse denomination, 5, is indicative of other values, but only this one has come forward so far. Nothing is known about the piece, which presumably was used in the last century.



7. obv: Within marginal beads all around the edge, in capital letters JSRAELITISCHER TRENCSSIN. In the middle, in two lines ARMEN- / VEREIN.
rev: Within marginal beads the denomination 5 in the center.
Pewter, 22.0mm, 2.31g.

Sátoraljaújhely. The foundation of the Jewish community goes back to the 18th century. This beautiful token was probably used in the 19th century to verify worship contribution.



8. obv: Along the edge, in capital letters, A S, A, UJHELYI IZR. HITKÖZSEG ADÓ. JELVÉNYE. A rosette of four elements below, in the middle. The centrally placed Star of David is encircled with beads.
rev: Identical to obverse, but with German text CULTUS STEUERMARKE DER ISR. (GEMEINDE S, A, UJHELY).
Brass, 21.8mm, dodecagon shape, 1.90g.

Unknown locality. This simple, uniface tax token was probably used in the 19th century. The peculiar combination of capital letters could be explained as I H K or simply H K, standing for the Hungarian Izraelita Hitközség, or simply Hitköszeg (Israelitic Community, or Community).



9. obv: Within broad marginal line two olive branches; IHK; below number 1.
 rev: Retrograde image of the obverse.
 Copper, 28.5mm, 4.85g.

Kolozsvár, today known as Cluj-Napoca in Transylvania, part of Romania. For centuries the Jews were not allowed to settle here, but visited the capital of Transylvania as marketers. However in the beginning of the 19th century their number increased, to 231 in 1857, 994 in 1869, and 7046 in 1910, while by 1920 over ten thousand Jews inhabited this beautiful town. The orthodox Jewish community in Kolozsvár issued a series of tokens, of which four varieties are known today. It is interesting to note that this is the only set known to have been used in Transylvania.

- 10b. obv: Identical to 10a.
 rev: Within marginal beads in the center, the number 10.
 Brass, 20mm, 2.33g.



- 10a. obv: Within marginal beads along the edge, in capital letters, ORTH. IZR. HITKÖZSÉG above, KOLOZSVÁR below, and in the middle in horizontal line, in Hebrew characters, the word GABELLA.

- rev: Within marginal beads in the center, the number 6.
 Brass, 20mm, 2.07g.



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- 10c. obv: Identical to 10a.

- rev: Within marginal beads in the center, the number 24.
 Brass, 24mm, 3.75g.



- 10d. obv: Identical to 10a.

- rev: Within marginal beads in the center, the number 36.
 Brass, 24mm, 3.5g.

The first and last number of the above set are indented on the edge at four places. The function of these indentations is not yet known. The majority of the Jewish archives in Hungary were destroyed in the First World War and most especially in the holocaust of the Second World War. This is why we know so little of the function of these interesting numismatic relics.

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CHRONOLOGY OF The Palestine Currency Board

BY JACK H. FISHER, N.L.G.

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1944-dated notes of 1, 5 and 10-pound denominations placed in circulation during war-end boom times

The official reports for the fiscal year ending March 31, 1945 set forth that boom conditions continued in Palestine in that all manufacturing industries were operating at maximum with employment at peak levels. This was true even though there was a considerable reduction in military expenditures in the last few months of the fiscal year.

It was evident that a transition was in process to convert industry from military production for the requirements of the military establishment to production of consumer items for the civilian population. The increased production of goods for civilian consumption more than offset the great decline in orders from and for the military establishment, which produced special problems of varied natures and degrees to be solved to attempt to maintain stability in the overall economy of Palestine.

The Director of War Production instituted the Production of Consumer Goods Scheme to render substantial assistance in the reconversion of industry from military to civilian requirements. This resulted in some improvement of meeting the civilian consumer's needs, but food items such as meat and cereals were still in short supply.

It was reported in official records that in the 1944 growing year there was a failure of cereal crops, which resulted in almost a 50% reduction of bread-making cereals as compared to former normal yield years. Vegetable crops were also considerably below normal yields, but the one bright spot was the potato crop. The production of potatoes was triple the quantity of the previous year, which was mainly as a result of the huge quantity of potato seed imported into Palestine from the United Kingdom.

The stark facts of almost full employment of the civilian adult population with continued inflation of wages paid, coupled with limited supplies for civilian consumption, resulted in the upward spiral of prices. The official index number of retail prices moved from 236 in March 1944 to 258 in March 1945, which was an increase of almost ten (10%) per cent.

Deposits in banks increased to proportions not thought possible. The records based on a May fiscal year of bank deposits in Palestine Pounds for comparison purposes is set forth as follows:

1938	16,847,000	1942	23,742,000
1939	19,920,000	1943	38,690,000
1940	16,199,000	1944	63,025,000
1941	16,685,000	1945	80,117,000

The health of the economy coupled with confidence or lack of confidence in the banks is reflected in the above figures. It is also a fact that from May 1945 to December 1945 bank deposits increased from 80,117,000 Palestine Pounds to 86,803,000 Palestine Pounds. This represented a huge backlog of purchasing power for the limited goods available, and it is to be noted that the official controls and actions to maintain retail price levels should be commended in that prices increased percentage-wise less than would have been expected.

The Palestine Currency Board had Palestine Pounds 44,287,193 in circulation on March 31, 1945. This represented an increase of 7,248,493 Palestine Pounds over the amount in circulation on March 31, 1944. Comparison of the amounts of each of the denominations of notes and coins produces the basis to fortify the conclusion of the booming economy, as although the total number of Palestine Pounds in circulation was a record high, there was a substantial decrease of the amount in circulation in the 50 mils and 100 mils coins as well as the 500 mils and one pound notes. There was an increase in circulation of approximately 4,000,000 Palestine Pounds in both the five pounds and ten pounds denominations, 70,000 Palestine Pounds increase in the one hundred pounds denomination and 116,500 Palestine Pounds increase in the fifty pounds denomination.

The Director of Colonial Audit noted that the amount of the Currency Reserve Fund at the March 25, 1945 date was 46,449,064 12s 10d pounds as compared with 38,678,108 3s 0d on March 31, 1944. The balance sheet as of March 31, 1945 showed that the nominal value of securities held was 40,011,500 pounds of which the market value was 40,700,143 pounds with the cost price being 40,459,668 pounds. The Balance Sheet further set forth that on March 31, 1945 assets exceeded liabilities by 2,516,424 pounds, which was an increase over the previous year by over one half million pounds. This represented almost six per cent of the amount of currency in circulation.

The Hon. J. H. Brown, Secretary of the Palestine Currency Board made some observations of interest in his official report dated September 20, 1945, which said observations are quoted as follows:

"Now that the war is over, it is appropriate to refer to the currency supply position during the year. The problem was a complex one. On the one hand extensive and sometimes sudden demands for new currency had to be provided for. On the other hand the difficulties of coin manufacturers and note printers, due to the increased volume of orders, staff troubles, and shortages of both metals and paper, were such that contracts had to be placed many months ahead of the time when the currency was required; and even had supplies of currency been available, it was not expedient to keep vast stocks in Palestine until the possibility of invasion had been entirely removed. To delay in supply was added delay in transport because although in emergencies currency was despatched by a variety of routes and transport, for nearly 5 years the bulk of it had perforce to be sent by sea round

the Cape. Very careful planning was therefore called for and it is a matter for satisfaction that at no time did the stock in Palestine of any denomination of notes or coin run out, and that the measures taken with a view to the issue at need of emergency forms of currency did not require to be put into operation. The Board wish to pay a special heed of thanks to the Secretary and staff in London, its currency officers in Palestine, and its agent bank, for their good work, carried on under difficult conditions, without which these results, and generally the smooth and successful working of the currency system during the whole of the War, could not have been achieved. It was fortunate that of 122 consignments of currency despatched from this country between the beginning and the end of the war in Europe, only three failed to reach their destination safely."

The author's constant amazement and respect for the astute operation of Palestine Currency Board and the currency system supervised by it continues to grow with his research into and concerning its activities and operations. The Profit and Loss Statement for the fiscal year ending March 31, 1945 reflects problems encountered beyond comprehension in manufacture, supply, distribution, investment of assets and general administrations which were all met with proper and adequate solutions with only modest overhead. The expenses related to overhead reflect 1,871 Pounds for salaries, 319 9s 11d Pounds for printing and stationery, 42 15s 5d Pounds for telegrams, 2,500 Pounds for agency fees and rent of strong rooms, office expenses of 72 Pounds, 539 3s 2d Pounds for fees for custody of reserve stocks of notes and coin, audit fee of 50 Pounds, manufacture of coin

3,491 17s 6d Pounds, manufacture of notes of 22,011 6s od Pounds, inspection of notes 433 12s Pounds, issuance of coin 160 7s 11d Pounds, issuance of notes 13,783 17s 10d Pounds, freight and cartage 2,673 6s 2d and miscellaneous payments of 128 18s 1d Pounds. All of which resulted in excellent management and profitable operation.

The Palestine Currency Board after its review of the needs of Palestine resolved to pay out of and from its profits for the current year the sum of 500,000 Palestine Pounds to the revenues of Palestine. This added to the former contributions made the total contributions from the Palestine Currency Board to the Palestine Government in the amount of 2,310,000 Palestine Pounds. These voluntary contributions enabled the Palestine Government to not have to collect taxes equal to said amount from the citizens of Palestine for the operation expenses of the Palestine Government.

The comparison of coins and notes in circulation on March 31, 1944 with March 31, 1945 verifies the growth of the currency supply and system plus the variable needs of the Palestine economy for each denomination during the short span of one year. The official record of coins and notes in circulation for the above mentioned periods in Palestine Pounds is set forth as follows:

COINS	Mar. 31 1944	Mar. 31 1945	NOTES	Mar. 31 1944	Mar. 31 1945
Bronze—					
1 Mil	14,928	17,232	500 Mils	932,056.500	712,049
2 Mils	9,580	11,372	1 Pound	12,491.508	11,449,583
Nickel or			5 Pounds	11,561.275	15,534,205
Bronze—			10 Pounds	9,228.930	13,626,730
5 Mils	52,920	55,960	50 Pounds	1,092,000	1,208,500
10 Mils	90,839	95,339	100 Pounds	75,700	145,700
20 Mils	56,899	58,659			
Silver—			TOTAL NOTES	35,387,169.500	42,676,767
50 Mils	675,479	632,279			
100 Mils	750,585	739,585	TOTAL COINS & NOTES	37,038,699.500	44,287,193
TOTAL COINS	1,651,230	1,610,426			

The Palestine Currency Board placed into circulation during these fiscal years Palestine Currency Board notes with the date of January 1, 1944. The one pound, five pounds and ten pounds notes with the date of January 1, 1944 are the only denominations with the 1944 date known to the author. Such notes have special significance to the collector of Palestine Currency Board notes.



In Memory



Nathan Bromberg of Whittier, Ca. died March 17th, 1990. He tirelessly gave of his time and talents, to teach the young collector and beginners, by teaching the history of coinage and by stimulating interest in the hobby he loved. Israel Coins were the "bright spot" in his hobby. He held A.I.N.A. #422 and was a member of 19 other clubs and organizations. He was regarded with affection by everyone who knew him.

THE NINTH DAY OF AV BY SHMUEL HIMELSTEIN

Most people are probably familiar with the biblical account of the twelve spies sent by Moses to investigate the conditions in Canaan, and how their negative report resulted in the Jews being punished by having to wander in the desert for forty years.

Less familiar is the Midrashic comment on the whole episode. The Midrash relates that the spies returned on the ninth day of the month of Av, and when the people heard their report, they all began weeping and wailing. At that time, the Midrash relates, God told them: "On this ninth day of Av you have mourned without any cause. In future generations I will give you cause to indeed mourn on this day."

And historically, we know that both the First and the Second Temples fell on the same day, the ninth of Av. Both of our exiles, the short one of seventy years and the long one lasting close to two thousand years, followed those ninth days of Av.

But these were not the only calamities that befell us on that fateful date. Let us examine a few examples of events that affected us on the ninth of Av. Some of them are better known than others, but they share a common characteristic—all were sources of mourning for the Jewish people.

In 1492, the Golden Age of Spain, with all its great Jewish scholars and statesmen, its glory and splendor, suddenly came to an abrupt end. With one stroke of his pen, King Ferdinand gave all the Jews of Spain the option of converting or leaving the country. Literally hundreds of thousands of Jews fled, many falling prey to brigands or being drowned in the small boats they were forced to use to leave the country at the last moment.

The well-established Spanish Jews who fled were in almost all cases reduced to abject poverty in their new countries of residence. When was the day when the decree came into effect? The ninth of Av, 1492.

Moving up about one hundred and fifty years, we come to the Chmielnicki massacres by the Cossacks. In 1648, the Cossacks overran the Jewish community of Constantine and killed three thousand men, women, and children. The date was the ninth of Av, 1648.

And now we come to modern times. World War I broke out on August 1, 1914. That was to be "the war to end all wars." Before it had run its course, millions lay dead, and a whole generation of young men in countries throughout the world vanished. August 1, 1914 happened to be the ninth day of Av that year.

Of course, when we come to World War II, we cannot single out any day as being a day in which the Jews were slaughtered, for the gas chambers worked 365 days a year, year after year, each day devouring thousands of our brothers. We can, however, see that crucial events in the Holocaust were also somehow linked to that day. The decree to establish the Warsaw ghetto, for instance, was adopted on the ninth day of Av in 1941. It was there that a half-million Jews were herded together before being ultimately shipped to their deaths.

And exactly one year later, on the ninth of Av, 1942, the "relocation," as the Germans called it, "to the East," was begun within the Warsaw ghetto. That was the day, as an anonymous writer noted in his diary within the ghetto, that was "the blackest day in the history of the Jews in modern times." That was when the

Jews were first herded into the *Umschlagplatz* for deportation. It was the day that the "policemen" went about methodically from house to house, using their truncheons to force the frightened people into the station marked for death. It was the day that the "policemen" separated husbands from wives, parents from children, and brothers from sisters.

As the same writer notes: "The cries and calls of anguish reached up to the very heavens, as the 'policemen' herded the people onto the railroad carriages, as if they were 'sheep for the slaughter.'" That was the night that echoed over and over to the sound of shots, as Jews fell in their hundreds throughout the ghetto. That same night the SS visited the head of the Judenrat and demanded that he "deliver" ten thousand Jews by the next morning. That night, the head of the Judenrat committed suicide.

It fell on the ninth day of Av in 1942.

Even the State of Israel has not been spared its own ninth of Av tragedy. In all its years of operation, El Al has only lost a single airplane, and that happened when the plane accidentally wandered into Bulgarian airspace and was shot down. The date: the ninth of Av, 1955.

Given all the memories that the ninth day of Av brings to mind, it is not surprising that in Israel the day is observed as part of the national heritage. The whole country seems to be cloaked in mourning. Over a hundred thousand people find their way to the Western Wall, the symbol of our past, to recite Lamentations. The radio and TV programs are all related to the events of the day. If there is any music at all, it is that of a dirge. Somber poems and tales replace the rock and disco melodies on the light channels. The whole nation seems to bow its head in mourning symbolically.

The ninth of Av is indeed our national day of mourning, not only for the First and Second Temples, which were destroyed thousands of years ago, but for all the tragedies of Jewish life throughout all the ages.



1961

"Ninth of Av". Struck in Silver.

This medal was designed by Dr. Leo Kadman who, at the time, was president of the Israel Numismatic Society. The reverse was composed by Professor Rivlin of Hebrew University. The obverse within an incuse rectangle, The Western Wall with two men in prayer. Around the rim in Hebrew, "On This Night My Children Will Cry And Wail" a verse from Tisha B'Av lamentations. On the reverse the statement, "There is but one Western Wall/see our walls stand firm." Below, the seven branched Menorah between two flowers.

Avignon's Jews

BY RUTH ROVNER

With its circle of ramparts, Roman style bridge, and narrow streets, the walled city of Avignon looks like a town almost untouched since the Middle Ages.

Its ramparts were built in the 1350s. The fort on the other side of the Rhone river dates from the 1300s. And the Pope's Palace — the city's most dominating symbol — was built during the 14th century.

The Gothic palace with its high turreted towers and massive walls is a visible reminder of why Avignon is known as the City of the Popes. This was the palace where popes lived in grand style in the 14th century when Avignon, then a small feudal city, became the capital of Christendom.

Now it's the place where modern tourists invariably come when they visit this storybook city in southern France. Day and evening, tourists congregate outside the palace, taking photos, gazing at the turrets, relaxing on the steps, or going inside for guided tours of frescoes and banquet halls.

As a first-time visitor to Avignon, I, too, was drawn to the Pope's Palace, but not for the usual reasons. Surprisingly, it was the place I chose to begin my tour of the Jewish sites of Avignon. I had not come for the guided tour or Gothic architecture. Instead, I was in search of a small street that I knew was behind the palace.

Walking across the huge central square that faces the palace,

I found it. A sign posted on one of the weathered buildings identified this very narrow street as Rue de la Veille Juiverie. Translated, this means Street of the Old Jewish Quarter.

The sight of this narrow street right in the shadow of the lofty palace was a dramatic reminder that the Jews of Avignon have a history unique in Europe, and their story was one of both privilege and constraint.

While the popes reigned in Avignon, living in splendor in the palace, the Jews — who had been here since the first century — lived in humble homes in the

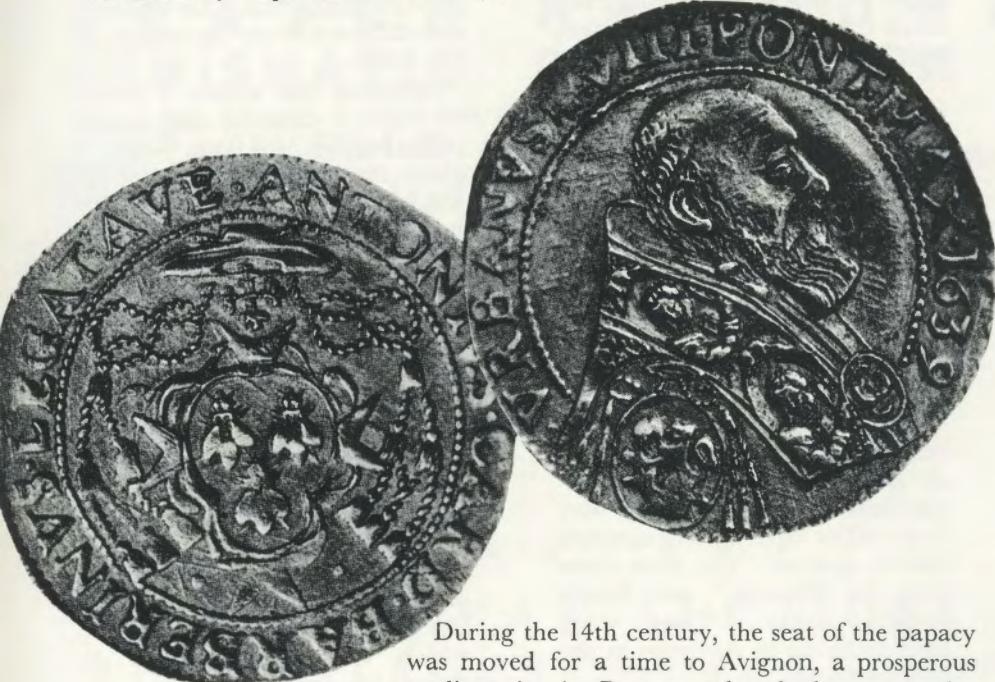
*In the Middle Ages,
Jews in Avignon
were protected by the
pope, but protection
had a price.*

narrow Jewish quarter. They lived not only in sight of the palace but also under direct control of the popes.

Unlike the Jews elsewhere in Europe, who were persecuted and even burned at the stake in the Middle Ages, those in Avignon had a special status; they were "protected" by the popes. But that protection came with many restrictions, too — and the sight of this narrow street where Jews once lived is a reminder of that.

Living here centuries ago, they paid heavy taxes to the pope, had to wear special yellow hats, were limited in what jobs they could do — most became ped-

AVIGNON, Pope Urban VIII (1623-44), 1639 4 ecu d'or (x2½)



During the 14th century, the seat of the papacy was moved for a time to Avignon, a prosperous trading city in Provence that had come under papal control in 1245. Clement V (1308-14) had been the Archbishop of Bordeaux prior to his elevation and because of unrest and turmoil in Rome, he took up residence at Avignon. The seven Popes who ruled at Avignon from 1309 until 1376 were all Frenchmen and this 68-year period is known as the "Babylonian captivity."

After the Popes returned to Italy, Avignon was administered by a cardinal legate, a personal ambassador appointed by the pontiff. Pope Julius II began the practice of striking gold pieces at the Avignon mint with the arms and titles of the legate. The coins were struck to the French écu standard rather than that of the Italian papal issues.

The legate to Avignon during the reign of Urban VIII (1623-44) was his nephew, Antonio Cardinal Barberini. The obverse of the coin issued to pay tribute to the Cardinal carries the bust of the Pope with his name and title on the obverse, the arms of the legate surmounted by a cardinal's red hat on the reverse. The surrounding inscription reads ANTONINUS CARD BARBERINUS LEGAT AVE.

The last legate gold piece was struck in 1664 and Avignon itself was annexed to France in 1791.

dlars and money-lenders to the popes — and at night, could not leave the confines of the Jewish quarter.

Still, because they lived in the City of the Popes, they have an unbroken history in Avignon. Even after the popes went back to Rome, their protected status continued; Avignon became a papal legate ruled by Rome — and so the Jews were protected — and also controlled — by the church for four centuries, until, in 1791, Avignon's citizens voted to become part of France.

What's more, the Jews were here long before the popes arrived, as the rabbi of Avignon emphasized when I found my way to his office after having seen the Jewish quarter. "The Jews came with the Romans," said Rabbi Moshe Amar. "They were already living in Avignon in the first century."

The rabbi's office is in the building that also houses Avignon's only synagogue at No. 2 Place de Jerusalem. Even before I reached it, a sign reading "Synagogue" had pointed the way.

The neatly printed street sign was one of several indications that Avignon's residents are proud of its Jewish heritage. The synagogue is marked on city maps; the tourist office staff is eager to arrange special tours for Jewish travelers — in fact, the president-delegate, Jean-Claude Illouz, is Jewish. And the rabbi welcomes many visitors who are eager to see the unusual and beautiful round synagogue of Avignon.

When I first saw it from the outside, it seemed a modest-looking building located on a typically narrow street in the old part of town, just a short walk from the Pope's Palace. Only the Hebrew letters above the door,

and the partially visible dome, gave evidence that this building was different from the others on the street.

Climbing the stairs, I found the rabbi's cheerful and casual office on the third floor. Eager to show me the sanctuary, he led the way from his office to the top level of the balcony. From this vantage point, the synagogue's circular shape, and its stately classical columns, looked especially striking.

"We get many tourists, Jews and non-Jews, and their first reaction is, 'What a beautiful synagogue!' said the rabbi, after taking me downstairs to see more closely other details: the chandelier, the plaque honoring those who died in the Holocaust, and the winding stairs leading to the curious wooden balcony which the rabbi ascends to deliver his sermons.

But besides the design details, said the rabbi, visitors are interested in the history of this synagogue and the community it serves. The first known synagogue in the town dates from 1221 — before the popes even arrived. The Jews continued worshipping for centuries. In 1845, when a fire destroyed their synagogue, they managed to rebuild it within a year.

Then came another crisis. For two and a half years during World War II, Avignon was occupied by the Nazis. They deported many Jews, burned synagogue records, and took over the synagogue itself to use as a post office.

But after the war, the Jews reclaimed their unusual round synagogue, and now, it is a national monument protected by the state. For the 450 Jewish families who live in Avignon, a city of 100,000, this synagogue is their pride and their spiritual headquarters.

G R E A T E R N E W Y O R K N U M I S M A T I C C O N V E N T I O N

11th ANNUAL

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